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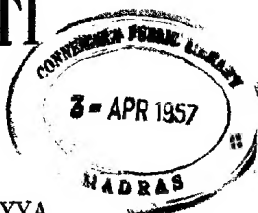


DEPARTMENT OF ARCHAEOLOGY, INDIA

SRAVASTI

BY

M. VENKATARAMAYYA



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SRAVASTI

INTRODUCTION

THE ancient city of Śrāvastī, venerated by Buddhists and Jains alike, is at present a collection of ruins called Saheth Maheth, covering an extensive area partly in Gonda and partly in Bahraich Districts of Uttar Pradesh. The site is situated 11 miles due west of Balrampur, a station on the Gonda-Gorakhpur line of the North-eastern Railway. The main road running from Balrampur to Bahraich passes by the site, which is approached by a feeder-road. One can easily reach Śrāvastī by a Government Roadways bus plying between Balrampur and Bahraich. Other means of conveyance are also available at Balrampur. Hardly any amenities exist at the site of Śrāvastī, except two small rest-houses, run respectively by the Jains and Burmese Buddhists. Close to the ruins there are two modern temples of Buddha, one erected by the Burmese and the other by the Chinese, where pilgrims can rest awhile. The only big village near Saheth Maheth is Ikauna, situated five miles west on the road to Bahraich. It contains a small P.W.D. Inspection Bungalow under the control of the Assistant Engineer, Bahraich. Visitors to Śrāvastī should arrange to return from the site by eventide, either to Ikauna or preferably to Balrampur, which is a large town and where there is a good P.W.D. Inspection Bungalow under the charge of the Assistant Engineer of that place. The Maharaja of Balrampur maintains an elegant Guest House and a commodious Dharmasala at the place.

The twin name of Saheth Maheth (pl. v), by which the entire area of the ruins is known, is applied to two distinct groups of remains, Saheth and Maheth. Saheth (pl. vi), near the main road, is the site of the famous Buddhist monastery anciently known as Jetavana-vihāra, which lay outside the limits of the ancient city. The ruins, covering roughly an area 1,500 ft. by 500 ft., consist mainly of plinths and foundations of monasteries and *stūpas*, all Buddhist. Maheth, situated about half a mile away, denotes the Śrāvastī city proper and is a much bigger site situated south of the river Achirāvati (Rapti), which flows a few furlongs away. The outline of the city is distinctly marked by a high earthen rampart with a brick wall at the top running along a circuit of $3\frac{1}{4}$ miles and pierced by several gates distinguished by high bastions. The remains within the city-area include Buddhist, Brahmanical and Jaina structures and a few medieval tombs.

HISTORY

Antiquity and origin.—The antiquity of Śrāvastī goes back to times long anterior to Buddha, for the place finds mention in the *Rāmāyaṇa* and *Mahābhārata* as a prosperous city in the kingdom of Kosala. In the Purāṇas it is described as the capital of North Kosala. Its origin is traced in the *Mahābhārata* to the reign of the legendary king Śrāvasta, who is stated to have founded the city giving his name to it. However, the real derivation of the name is doubtful as the available accounts in this regard vary. Champakapurī and Chandrikāpurī are the other names given to Śrāvastī in later times. It is difficult to account for the modern name Saheth Maheth, which may possibly

be a crude corruption of *Sāvattī*, the Pali form of *Śrāvastī*.

In the time of Buddha.—Very little is known of the history of *Śrāvastī* till the sixth century B.C., when it rose to fame owing to its association with Buddha and Mahāvīra. Buddha performed here the Great Miracle on account of which and other less famous occurrences *Śrāvastī* became one of the eight holy places of Buddhist pilgrimage, the other seven places being Lumbinī, the place of his birth; Bodh-Gayā, the place of the Enlightenment; Sarnath, the place of the First Preaching of the Law; Rājagṛiha, where he tamed a mad elephant; Vaiśālī, where a monkey offered honey to him; Sāṅkāśya, where he descended from heaven; and Kuśinagara, where he passed away. The eight events are the subject of many a sculpture.

Prasenajit was the king of *Śrāvastī* at the time of Buddha. He is believed to be referred to as Jitaśatru in the Jaina texts. Before the coming of Buddha to *Śrāvastī*, the Jaina teacher Mahāvīra, who had a large following, exerted influence over the king. But soon the fame of Buddha reached *Śrāvastī* through the reports of Sudatta, a wealthy merchant of *Śrāvastī*, who had first met the teacher at Rājagṛiha. Sudatta was a man of exemplary charity and was known as Anāthapiṇḍika (Anāthapiṇḍada in Sanskrit), meaning 'the feeder of the destitute'. Even at his first meeting with Buddha he became his follower and invited him to *Śrāvastī*. As there was no *vihāra* to receive him, Buddha could not accede to the request forthwith. Sudatta returned home and spared no effort to build a suitable *vihāra* for the reception of Buddha.

Foundation of Jetavana-vihāra.—Hiuen Tsang, the Chinese pilgrim of the seventh century, relates that

Śāriputra, the foremost of the disciples of Buddha, accompanied Sudatta to Śrāvastī to help him in the task of founding a *vihāra*. The only suitable site that could be found near Śrāvastī was the park of Prince Jeta, son of Prasenajit. When Śāriputra asked him to sell the park, Jeta demanded an exorbitant price, viz. 'as many gold pieces as will cover it'. Sudatta at once agreed—so great was his devotion to Buddha—and proceeded to cover the ground with gold coins from his treasury. When all the ground except a small piece was covered, the prince asked Sudatta to desist, and on the uncovered ground the prince himself erected a temple. Hiuen Tsang further relates that Buddha, in order to commemorate the pious gifts of both, ordered that the *vihāra* should be called 'Anāthapiṇḍada's *ārāma* of Jetavana-vihāra'. Many variants of this oft-told story are available in the early Buddhist texts. Some additional details recorded are that the number of gold pieces spread by Sudatta amounted to eighteen crores which Jeta utilized in erecting an edifice for Buddha. Anāthapiṇḍika also spent another eighteen crores to raise a number of shrines, monasteries, store-rooms and wells. It is also stated that the dedication of the *vihāra* was ceremonially gone through and entailed a huge expenditure. A pictorial representation of the actual deed of the dedication is found in a bas-relief sculpture of the second century B.C. from Bharhut. The relief (illustrated on the cover) shows a bullock-cart in which the coins were brought to the garden and two persons engaged in spreading them over the ground. Anāthapiṇḍika appears in the scene as carrying a water-pot for pouring water in the customary way as a formality of bestowing a gift. Facing him is a holy tree surrounded by a railing and six other figures, perhaps Jeta and his retinue. In addition, there are two buildings, respectively bearing the labels *Gandhakuṭi*

and *Kosambakuṭi*. The sculpture bears the label: 'Anāthapiṇḍika dedicates Jetavana, purchased with a layer of crores'. The same theme is portrayed in less details in another sculpture at Bodh-Gayā. Besides the two buildings, Gandhakūṭi and Kosambakuṭi, the original Jetavana is stated to have contained other elegant structures, Karerikuṭi, Karerimaṇḍalamāla and Salalaghara, the last having been erected by king Prasenajit himself, after he became an ardent disciple of Buddha.

Conversion of Prasenajit.—In the third rainy season after his enlightenment Buddha visited Jetavana, and since then he regularly made his sojourn to the monastery spending there twentyfour rainy seasons in all. Inspired by the example of his son Jeta, king Prasenajit visited Buddha at Jetavana and heard a sermon which led to his conversion. Buddhist texts are full of dialogues between Buddha and Prasenajit, who cherished an exclusive regard and affection for the teacher, claiming that he was of the same age as Buddha and belonged to the same Kosala country. One of the Bharhut sculptures shows the king coming out in procession on a chariot drawn by four horses to visit Buddha, whose presence is indicated by a large wheel. Hiuen Tsang states that near his palace the king built a 'hall of the law'.

Foundation of Pūrvārāma.—The pious lady Viśākhā, also known as Migāramātā, who had nursed Prasenajit through a severe illness, built for the use of Buddha a magnificent monastery to the east of Jetavana, hence called Pūrvārāma. Both Fa-hien and Hiuen Tsang refer to it, and, from all accounts, it was only second to Jetavana in extent and elegance, having been erected in wood and stone costing twentyseven crores of gold pieces.

Conversion of Aṅgulimāla.—One of the most stirring episodes in the ministry of Buddha at Śrāvastī was the conversion of a robber named Aṅgulimāla, an oft-told story. Fa-hien and Hiuen Tsang locate the actual spot of the conversion. Aṅgulimāla, whose name literally means 'finger-garland', was a wicked man who harried the city and the country killing people and cutting a finger of each person killed in order to make a garland for himself. He was about to kill his own mother in order to make up the required number of fingers when Buddha intervened and converted him. The erstwhile robber was even admitted into the order and attained arhat-ship. But his earlier record made him a victim of ridicule and stones were thrown at him wherever he went for begging, so that Buddha often showed him up as an instance of the inevitableness of the fruits of evil-doing.

Great Miracle.—Prasenajit, who had embraced the *dharma* and regularly visited Buddha at Jetavana, was confronted with a challenge from his former co-adherents of the Jaina and Ājīvika faiths to prove how Buddha excelled them in miraculous powers. Buddha accepted the challenge on the king's behalf and fixed a place and time for the exhibition. Accounts vary considerably regarding the details, but the main facts stated are that Buddha caused a mango-tree to sprout up in a day and under it created a huge array of representations of himself, seated and standing on lotuses and causing fire and water to emanate from his body. Sculptural representations of the Miracle are profuse in Buddhist art. Hiuen Tsang refers to a *stūpa* at Śrāvastī as marking the site where Buddha worsted his opponents, but strangely enough states that it was Śāriputra, the disciple, who was challenged and who excelled.

Jainas and Ājīvikas at Śrāvastī.—Śrāvastī was not only the capital of a powerful kingdom but was also the home of philosophical speculations, where a number of schools of thought had already established themselves before the advent of Buddha. Mahāvīra, the twenty-fourth and last Jaina Tīrthaṅkara, gathered here a great following particularly among wealthy merchants and bankers. Prasenaḥjit too was initially one of his votaries. Enjoying royal patronage, Mahāvīra built a stronghold for his faith. He is also stated to have held disputations with Buddha. Although Jainism temporarily lost ground at Śrāvastī owing to the activities of Buddha, it survived and prospered till long after Buddhism disappeared from there. Śrāvastī was also the birth-place of two other Tīrthaṅkaras, Sambhavanātha and Chandraprabha, facts which added to its attraction for the Jainas.

In Buddha's time the city was the stronghold of the Ājīvikas, a sect which differed little from the Jainas. Gosāla Maṅkhaliputra, their great leader, was born at Saravana, a settlement in the city and spent his whole life amidst the potters of the city who were his ardent admirers. His colleague was Pūrṇa Kāśyapa, of whom it is recorded that, unable to bear the shame of defeat at the hands of Buddha in religious disputation, he committed suicide.

In the time of Aśoka.—After the age of Buddha and Mahāvīra the history of Śrāvastī is obscure till we come to the period of Aśoka in the third century B.C., when the whole country reached the zenith of its greatness. According to several accounts, Aśoka visited Jetavana and Śrāvastī when he undertook a country-wide pilgrimage (*dharmayātrā*) to the holy spots of Buddhism, at each of which he left some monument to signify his attachment to the religion. Hiuen Tsang states that

Aśoka erected two pillars, each 70 ft. high, on the left and right sides of the eastern gate of Jetavana. One was surmounted by a wheel and the other by a bull. The same authority adds that in the vicinity he built a *stūpa* to enshrine the relics of Buddha adjoining a well from which Buddha was believed to have drawn water and a place where he used to walk and preach. The Buddhist texts state that the emperor worshipped at the *stūpas* of Śāriputra, Maudgalyāyana, Mahākāśyapa and Ānanda. The material prosperity of Śrāvastī was at its height in Aśoka's time. According to inscriptional evidence the city was administered by a council of ministers (*mahāmātras*) and that large store-houses were built along the highways in and around the city.

Under the Kushans.—During the early centuries of the Christian era, when the Kushans were holding sway, Buddhism became a popular religion with royal support. The monasteries and shrines of Jetavana were resuscitated. A school of Sarvāstivādins flourished here. New *stūpas* and shrines were erected and images of Buddha installed. Most of them survive to this day in their ruins. Of the images, one is a seated statue of Bodhisattva which was the gift of two Kshatriya brothers. Another is a life-size standing image of Bodhisattva set up in the reign of a Kushan king, either Kanishka or Huvishka. It was installed in Kosambakuṭi of Jetavana by one Bhikshu Bala, who was well-versed in the Tripiṭaka. The third is an image of Buddha seated in the *abhayamudrā* on a lion-throne, a gift of Sīhadeva, a *prāvarika* of Sāketa (Ayodhyā). All the statues bear inscriptions recording the respective donations.

Under the Guptas.—Although a vigorous Brahmanical revival took place all over the country with the

advent of the Guptas, the Buddhist establishments at Jetavana remained prosperous as before, though in the city of Śrāvastī Buddhist edifices decayed and some of them were superimposed by Brahmanical temples. Fa-hien, who visited the place in the early fifth century, describes the remains as he saw them. Thus, he locates the ruins of the *stūpas* of Sudatta and Aṅgulimāla and the *vihāra* of Mahāprajāpati in the city of Śrāvastī, adding that the Brahmanas had unsuccessfully attempted to destroy these buildings. In the ruins at Śrāvastī, which are generally believed to mark these spots, a large number of terracotta plaques depicting some scenes from the *Rāmāyaṇa* were discovered (pl. iv), partly confirming Fa-hien's statement about the assertion of Brahmanism at the expense of Buddhism. A certain Vikramāditya of Śrāvastī is mentioned by Hiuen Tsang as a king of wide renown but unfriendly to the Śramaṇas. The pilgrim does not specify the king's lineage, but it is possible that he was a Gupta ruler.

At Jetavana, Fa-hien was received by the priests with great wonder that 'men from the frontiers of the earth should come so far as this', and that neither they nor their predecessors at the monastery till then 'had seen men of Han come so far.' The pilgrim saw two huge pillars at the eastern entrance to the *vihāra* and a number of *stūpas* and shrines set amidst 'clear water of the tanks, luxuriant groves and numberless flowers of variegated colours'. He also saw a chapel of two storeys, where, according to him, Buddha spent twentyfive years of his life, and records that this chapel was originally seven storeys high and that when it was later burnt down by accident the building of two storeys was substituted. Outside Jetavana the pilgrim recognized the ruins of Pūrvārāma built by lady Viśākhā. Among the other buildings seen by him

were those erected to commemorate the places where Buddha walked and preached and where Buddha defeated ninety-six heretical schools, the latter a huge structure 70 ft. high with a seated figure of the teacher.

The prosperous condition of Jetavana under the Guptas is confirmed by the fact that almost all the present ruined structures show the style and ornamentation of the Gupta period. Further, in nearly every building have been found some vestiges of the Gupta period, among which clay sealings and tablets inscribed with the Buddhist creed were numerous.

Hiuen Tsang.—In the reign of king Harsha (606-647) who was an ardent Buddhist, Hiuen Tsang visited Śrāvastī and found it a wild ruin but still inhabited by a few Buddhists and a larger number of non-Buddhists. The city was politically the headquarters of an administrative division under the suzerainty of Harsha, being mentioned as such in a copper-plate charter issued by him. Among the deserted buildings which Hiuen Tsang found were the *stūpas* of Sudatta and Aṅgulimāla and the *vihāra* of Prajāpati Bhikṣuṇī, all seen earlier by Fa-hien. In addition to these, Hiuen Tsang noticed the ruins of a 'hall of law'. During the two centuries which elapsed between Fa-hien and Hiuen Tsang Jetavana had so much decayed that there was none living in the monasteries at the time of the latter. The few edifices that could still be recognized by him were the two pillars of Aśoka and a solitary brick temple with an image of Buddha. In the environs of Jetavana Hiuen Tsang saw the towering *vihāra* also noticed by Fa-hien. In addition, Hiuen Tsang recounts a few more ruined *stūpas* marking certain incidents in Buddha's life at Śrāvastī. He omits, however, all reference to the Pūrvārāma of Viśākhā.

Later history.—Shortly after Hiuen Tsang's visit there appears to have been a revival of activity at Jetavana as is shown by numbers of inscribed sealings and Buddhist sculptures assignable to the eighth-ninth century which have been discovered. The images are of Lokanātha, Trailokyavijaya, Avalokiteśvara, Śimhanāda Lokeśvara and Jambhala, some of them bearing Nāgarī inscriptions.

Hardly any reliable information exists regarding Śrāvastī in the centuries following the visit of Hiuen Tsang. Some kings connected with Śrāvastī find mention in literary works like Daṇḍin's *Daśakumāra-charita* (circa eighth century) in which one Dharmavardhana is described as the ruler of the city. The *Jaimini-Bhārata*, a medieval work, recounts a number of kings with their names ending in *dhvaja* having their capital at Chandrikāpurī, a name which the Jainas are believed to have given to Śrāvastī. The last of these kings was Suhriddhvaja, who is supposed to have fought against Sultān Maḥmūd of Ghaznī and his general Salar Masud early in the eleventh century. The family is credited with having revived Jainism at the place, as an evidence of which we may notice a large number of sculptures of Jaina Tīrthaṅkaras stylistically assignable to about this period and found in the ruins of the present Sobhnāth temple. The temple is believed to mark the birth-place of Sambhavanātha, the third Tīrthaṅkara.

Last days.—There is evidence to show that some Buddhist establishments survived in Jetavana down to the middle of the twelfth century. This was mainly due to the patronage of the Gāhaḍavāla kings of Kanauj, Madanapāla and his son Govindachandra. Inscriptions of their reigns were found in Jetavana in a monastery (19), which, to this day, is better preserved

than the rest of the ruins. Madanapāla's record, which is dated *saṃvat* 1176 (A.D. 1119), records that the king's minister Vidyādhara, forsaking the Śaiva religion, devoted his wealth to the foundation of a *vihāra* at Jetavana. The other record, of the reign of Govindachandra (A.D. 1129-30), conveys the royal gift of six villages around Śrāvastī to Buddhahattāraka and other monks of Jetavana-mahāvihāra. It is not improbable that this liberal gift was largely due to the inducement of Govindachandra's Buddhist queen Kumāradevī, whose benefactions to the Buddhist *vihāra* at Sarnath are well-known.

The history of Śrāvastī thereafter is quite unknown. Vestiges of Muslim rule in the area are, however, found. One is a tomb believed to contain the remains of Sayyid Mirān, reputed to have been the first Muslim governor of the place. Another is a domed edifice, apparently also a tomb, superimposed on the temple of Sobhnāth. But the ruins of Śrāvastī remained long forgotten until they were brought to light and identified with Śrāvastī by Cunningham in 1863.

JETAVANA (SAHETH)

Within a furlong to the north of the Balrampur-Bahraich road lie the ruins of the Buddhist establishment of Jetavana (pl. vi). An approach-road touches the site at a few points, from where it is linked to the inspection-paths leading to the monuments within (pl. v). The visitor may start from the south and after having a view of the remains leave the mound at the north, from where the road will then take him to the other site of the old city. The buildings of Jetavana are described below in that order. Up to 16 the numbers assigned to the structures are those given by



PLATE I



Jetavana: Monastery G

PLATE II



Jetavana: Temple 1 and monastery

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PLATE III



Image of Rishabhadeva from Sobhnāth temple

PLATE IV

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DRAS



Terracotta plaques with Rāmāyana-scenes from Kachchh, Kupi

Cunningham, who first excavated the mound in 1863. Numbers beyond, as well as those marked A, B, etc., denote buildings excavated by Vogel, Marshall and Daya Ram Sahni during 1907-08 and 1910-11.

Temples 11 and 12.—These two buildings, which face north, are identical on plan, each consisting of a central chamber, about 7 ft. square internally, and two side-rooms, each with the inside dimensions of 10 ft. by 9 ft. The rooms are arranged in a line east to west with their entrances facing north. The central chamber has an ambulatory passage around it, thus indicating that it must have housed an image. The side-rooms may have been used as shrines for other deities or as residences of the attendant priests. No evidence is available to fix the age of the structures.

Temple and Monastery 19.—A little to the west lies this structure, with its entrance on the east. It is one of the largest buildings at Jetavana and contains a shrine, a well within the courtyard, twentyone cells for the use of monks and a portico. The structure seems to have been rebuilt three times on practically the same foundations. The earliest building at the site, of which portions of the wall are visible, is referable to about the sixth century. The wall is moulded in Gupta style with the characteristic offsets of double courses of bricks. An antiquity of this period discovered in one of the cells of the monastery is a clay tablet representing Buddha seated in *dharmachakra-mudrā* and containing the Buddhist creed in three lines in Gupta script. The next edifice built on the same foundations is assignable to the tenth century. Among the finds of this period recovered at the site are a number of Buddha images, of which one is in *bhūmiśparśa-mudrā* with Avalokiteśvara

and Maitreya carved in miniature as attendants. Another sculpture shows Buddha receiving a bowl from a monkey. This refers to the famous incident of the presentation of honey by a monkey to Buddha at Vaiśālī. Both the sculptures bear inscriptions in a script assignable to the ninth or tenth century.

The latest construction, the plan of which is intact, belongs to the eleventh-twelfth century. The plan shows a square with the side measuring 118 ft. The inner arrangement of the buildings corresponds to the typical design of monasteries—an open courtyard in the centre surrounded by rows of cells on all sides preceded by corridors. The central chamber in the row facing the entrance forms the shrine and is situated directly opposite the main entrance-gate, so that the statue that it enshrined was the first object coming to the view of the visitor across the courtyard. In front of it is an antechamber and the other sides are surrounded by a circumambulatory passage, to provide space for which the back wall of the monastery projects in the middle behind the shrine. The verandah in front of the rows of cells is separated from the courtyard by a low wall, on which possibly rested wooden columns supporting the roof of the verandah. The floor of the verandah and courtyard is paved in concrete.

The monastery contains altogether twentyfour rooms. One of them forms the entrance-hall and contains in the middle brick bases of two rows of columns which were evidently of wood. The rooms are small, and one of them is provided with a bed in the form of brick bench about 4 ft. high built along the west wall. In one of the cells was found an inscribed copper-plate charter of Govindachandra of Kanauj of A.D. 1130 recording the grant of certain villages around Śrāvastī to the monks of Jetavana-mahāvihāra. This valuable information establishes the identity of

the Saheth site with Jetavana and also indicates that Buddhism survived here till at least the twelfth century.

The eight stūpas.—The adjacent area to the east and north-east of Monastery 19 seems to have been specially utilized for the erection of *stūpas*, of which eight are visible. One of them, 10, was probably held more sacred than the rest, for it shows renovation. Its original structure was enlarged by the addition of an outer brick casing of which the plinth is well-moulded. The *stūpa* yielded an inscribed sealing containing the name of Buddhadeva in characters of the fifth century. To the north-west of these *stūpas* lies an octagonal well.

Temples 6 and 7.—To the north of the octagonal well are the remains of two temples, of which one, 6, faces the north and the other, 7, has its entrance on the east. The latter is bigger and better preserved and contains a shrine-room about 12 ft. square. Within the room is a low brick pedestal, 4 ft. 6 in. broad, facing the entrance and extending across the whole breadth of the room against the wall.

Stūpas 17 and 18.—On the east of the aforesaid shrines lies Stūpa 17. This structure consists of a square plinth and a round drum over it, the transition from the square to the round being cleverly contrived by offsets at the corners rising in concentric curves towards the drum. The plinth is $21\frac{1}{2}$ ft. square and the drum about 19 ft. in diameter. These visible portions are medieval additions, of which the earlier comprising the plinth stands to a height of 2 ft. The floor surrounding it is composed of concrete. The lower portions of the *stūpa* below the concrete floor-level were not exposed, but in order to find out the depth of the structure the *stūpa* was opened on the top and a

shaft was sunk at its centre to a depth of about 7 ft. below the level of the surrounding surface. At this depth a relic-pot containing a gold wire and bead and other crystal objects was discovered. As the finds are approximately referable to the Kushan period the portions of the structure beneath the surface-level may be of the same age, i.e., first century A.D.

The adjacent *stūpa*, 18, is smaller, being 14 ft. square with a projection of 2 ft. on the east side. A shaft sunk from the top centre to a depth of 5 ft. led to the discovery of an inscribed relic-bowl containing fragments of bone, stone beads and pearls. The inscription on the bowl contained the name of Bhadanta Buddhadevæ in Kushan characters.

Stūpa 5.—A conical mound, 30 ft. high, which covered this *stūpa* was most conspicuous in Jetavana when Cunningham first started to clear it. He exposed the top of the structure, which was in the shape of a hemispherical *stūpa*, and below it a square room and, on finding that the latter had no opening, considered it to be the basement of the *stūpa*. The square structure is a solid brick basement 25 ft. on each side. However, complete clearance laid bare two terraces, the lower one 83 ft. by 71 ft. and about 4 ft. high. On this was found erected at a later date another terrace, 58 ft. by 50 ft., having a projection with terraced steps on the east. Over the upper terrace stood the square structure which Cunningham had exposed. On a minute examination it was found that the east wall of this edifice bore marks of an entrance. Hence it would appear that the room must have been originally a shrine, which was later converted into a *stūpa* by closing the entrance. Votive offerings of clay sealings inscribed with the Buddhist creed were found deposited at the foot of this closed entrance. The original and earlier

stūpa underneath all these later accretions is, therefore, hidden. It would appear that originally there was a *stūpa* here; on this was erected a shrine, which again was converted into a *stūpa*. The earlier *stūpa* is referable to the Kushan age. The clay sealings found on the top are assignable to different dates from the eighth to the tenth century.

The double stūpa and bodhi-tree.—Proceeding a few paces east of the *stūpa* we come to the *bodhi*-tree, the base of which is enclosed in a modern platform. The tree is believed to mark the spot where Anāthapiṇḍada planted a *bodhi*-sapling. The Sinhalese chronicle *Pūjāvaliya* relates the story of this pious act.

A double *stūpa*, now visible as two rectangular rooms marked O on the plan, lies to the east of the *bodhi*-tree platform. The *stūpas* rise to a height of about 4 ft. They are of the usual cruciform type and possess relic-chambers $6\frac{1}{2}$ ft. square. To the east of these *stūpas* is juxtaposed a building, of which the extant walls are 5 ft. high and are constructed of finely-jointed bricks of a large size. The discovery of a lump of pure gold in a clay crucible and of ash-heaps within the building indicates that the place was a goldsmith's workshop.

Temple 3.—Temple 3 lies about 250 ft. to the north of the *bodhi*-tree and faces east. It is one of the most sacred edifices in Jetavana and is believed to mark the very spot where stood the original Kosambakūṭi built by Anāthapiṇḍada and hallowed by the personal use of Buddha. In front of the temple are two brick terraces erected on the original promenade (*chaṅkama*) used by Buddha for his walks. A large Bodhisattva image discovered near the building bears an inscription of the first century A.D. recording that the statue was

set up at the *chaṅkama* of Buddha at Kosambakuṭi by Bala in the reign of a Kushan king. Hiuen Tsang (seventh century) saw the image within a small brick temple 'which rose alone amidst the surrounding ruins'.

The dimensions of the brick temple, of which only the basement and walls of the central shrine room and a *mandapa* in front are now seen, are 19 ft. by 18 ft.; within it is a shrine with an internal dimension of 8 ft. square and walls 4 ft. thick, occupying the western half. There seems to have been an earlier shrine on the spot before this edifice was erected as indicated by the remnants of a ruined wall on the north and west sides on a lower level than the present building. A *stūpa* with a square base and circular drum is juxtaposed to the temple on the north west.

In front of the temple on its south-east and north-east are two solid brick terraces. The south-east one is 10 ft. broad and 4 ft. high and runs in an easterly direction to a length of about 53 ft. It is ascended from the north by a flight of steps built on to the middle of its face. Directly opposite lies the other terrace at a slight distance, similarly laid lengthwise from west to east, 61 ft. long and 5 ft. broad. From the close juxtaposition of the shrine and the terraces it may be assumed that they stand on the site of the Kosambakuṭi and *chaṅkama* mentioned in the inscription on the Bodhisattva image discovered in the very area.

Temple 2.—About 200 ft. to the north of Temple 3 is situated Temple 2, believed to stand on the spot of the original edifice called Gandhakuṭi. Built by Anāthapiṇḍada when he laid the Jetavana monastery, Gandhakuṭi was, like Kosambakuṭi, one of the most sacred edifices in Jetavana, having been hallowed by the personal use of Buddha. The present structure is

a late renovation, of which only the low walls and plinths are extant. The lowermost visible portions are assignable to the Gupta period. It is believed that Gandhakuṭi was at one time a wooden structure of seven storeys and that it enshrined a sandalwood image of Buddha. Fa-hien saw, however, only a brick building of two storeys, the wooden one having been burnt down according to the information gathered by him. Hiuen Tsang found the brick structure in utter ruins.

The remains of a shrine and an assembly-hall in front of it with entrances on the east are the most conspicuous portions of the ruins. Remnants of a staircase giving access to the assembly-hall are also visible. The shrine-room is small, 9 ft. 6 in. square, and contains a low brick platform about 5 ft. in width extending north to south along the rear wall of the room. Evidently it is the pedestal of a large statue. The walls enclosing the room are massive, being about 6 ft. thick. The sanctum is entered through a central passage about 8 ft. in length. There was a concrete pavement all around the shrine and *mandapa* covering the space up to the outer enclosure-wall. This 8-ft. thick wall is 115 ft. long from east to west and 89 ft. from north to south. When the pavement was cut open to expose the foundations, a plinth, 75 ft. long and 57 ft. broad, was laid bare. This occupies the area between the outer wall and the shrine leaving some space for passage all round. The outer facings of the plinth are moulded and the corners adorned with ornamental brick projections. The spaces between the corners are decorated with shallow panels with low pilasters of brickwork. The edifice on the whole is the most ornamental of all the buildings at Jetavana and if, as is claimed, it stands on the spot of the original Gandhakuṭi it is quite appropriate that special care was bestowed on its decoration.

Fa-hien mentions the main entrance to Jetavana being on the east. Cunningham located it immediately to the east of this temple, and excavation carried out later in the approaches to the temple from the east confirmed it, as an approach-road laid in concrete was traced in an easterly direction for a distance of about 220 ft. The width of the road could not, however, be ascertained owing to the superimposition of a row of later chambers along its south side. The construction of the road is assignable to the Kushan period, taking into account that the adjacent monasteries, F and G, rising from the same level and having access from the same road, belong to this period as has been determined from the finds discovered in them.

Stūpa H.—This *stūpa* seems to have been vested with particular sanctity, for it was not only rebuilt several times but is also located in front of the sacred Gandhakuṭi and is placed in the middle of the main road approaching this famous shrine. Portions of the *stūpa* may well go back to the Gupta period, and its lowest foundations are likely to have been of a still earlier date. Its extant square base measures $16\frac{1}{2}$ ft. along each side. It is a late construction standing on an earlier structure, of which the plinth, 20 ft. square, is visible on the four sides. This is found encased by another wider plinth 37 ft. along each side. This again has a casing, the plinth of which is oblong on plan and measures 60 ft. north to south and 51 ft. east to west; it is characterized by the use of large-sized bricks ($17\text{ in.} \times 12\text{ in.} \times 3\frac{1}{2}\text{ in.}$).

Monasteries F and G.—These two early monasteries are situated east of Temple 2, the supposed Gandhakuṭi. They have their entrances from the south led by steps from the ancient concrete paved road described above.

The entrances are flanked by small oblong chambers. Monastery G (pl. 1), oblong on plan, is larger than the square Monastery F. Accordingly, they also differ from each other in the internal arrangement of the rooms. Excluding the entrance-hall, Monastery G has twentysix cells of varying dimensions with the usual verandah running all along in front of them. Several alterations were effected to the original building and a few additions made, one of them being the extension of the monastery towards the north, thus providing a few additional cells. A large brick platform placed at the farther side of the courtyard and facing the entrance seems to be the basement of a shrine.

Monastery F, the smaller building, has twentytwo cells and an entrance-hall flanked by the oblong chambers. The rooms are smaller than those of G. The flooring of both the monasteries in the cells, as well as in the courtyards, was found laid in bricks of the same size as those used in the walls. In the course of successive excavations at the monastery sites a major portion of the flooring was removed.

The datable material, mostly coins, found in these two buildings enables their assignment to at least the Kushan period. As many as one hundred and fifty coins of that dynasty, including coins of Kanishka, Huvishka and Vāsudeva, were found in a pot unearched in a cell, 15, of Monastery F. The monasteries seem to have been in use in the Gupta period as well, for a large collection of terracottas and inscribed seal-matrices of that period were picked up from both the buildings. Two of the matrices have the legend *Sanidāsa* and *Mātrīśya*(?) respectively.

Stupa 8.—Situated close to Monastery G on its west, this structure consists of two *stūpas* erected one over the other in different periods. An inscribed Bodhisattva

image found here indicates approximately the period during which the *stūpas* were under worship in that it bears two separate inscriptions, the earlier of which, written in Kushan characters and contemporary with the sculpture, records that it was set up in Jetavana of Śrāvastī by two brothers, one of whom was Śivadhara, and that a sculptor of Mathurā made it, and the later one, incised below, is in the script of the ninth-tenth century and only contains the Buddhist creed.

The upper *stūpa*, when it was fully exposed, stood 6 ft. high and 16 ft. square. On each of its sides the outer facing is moulded with a shallow projection. Below it is the earlier *stūpa* with a circular plan of larger dimensions.

Adjacent to Stūpa 8, on its west, are remains of a similar medieval *stūpa*, 9; the only noteworthy fact about it is that it yielded a sculpture of exceptional interest, a statue of Buddha in the round seated on a lion throne in *abhaya-mudrā*. The pedestal of the statue bears an inscription stating that it was the pious gift of one Sīhadeva, a *prāvarika*, of Sāketa. The script of the record is referable to the late Kushan period, i.e., about the second century.

Temple 1 and monastery.—This is another large building in Jetavana (pl. II) and is situated at the northern end of the site, beyond which lie the open fields. The monastery faces east and has a shrine and *mandapa* set in the middle of its courtyard. The construction of the edifice is assignable to approximately the latest building epoch of the place. The monastery is laid on the usual plan, viz., a central courtyard surrounded on all sides by rows of cells with a verandah in front, the pillars of which are set on a low plinth wall. The monastery has its own well within the courtyard. The central chamber of the eastern

JETAVANA (SAHETH)

row of rooms is the largest of all chambers and forms the entrance-hall, leading into the courtyard. Its roof seems to have been carried on four columns standing in the middle of the hall, the bases of which, constructed of bricks, being the only visible remains. The pillars, like those of the verandah, were presumably of wood. The floors, both of the cells and the courtyard, are laid in concrete.

With the temple and *mandapa* in the middle of the open courtyard, the plan of this monastery differs from that of 19, which follows the pattern of having the shrine laid across the courtyard and occupying the central chamber in the opposite row of rooms facing the entrance. An interesting feature of the *mandapa* of the monastery is that at its fronts there appears to have been a porch with an interesting sloping floor, $17\frac{1}{2}$ ft. by $7\frac{1}{2}$ ft. The roof of the porch was carried on four piers, two brick bases of which now remain. The porch intervenes between the *mandapa* and the passage leading into the sanctum.

ŚRĀVASTĪ CITY (MAHETH)

City-wall and gates.—Leaving Jetavana by the north the visitor can proceed to the site of the ancient city by taking the road which enters it by the Sobhnāth Gate, one of the openings in the high rampart that encompasses the city. As he approaches the gate he will not fail to notice the huge mud-fortifications which run along a circuit of $3\frac{1}{4}$ miles having the formation of a semi-circular crescent. The inward curve of the crescent faces north-east along the old bank of the Rapti (Achirāvati) river, which in ancient times flowed past in a south-easterly direction. Hiuen Tsang's

statement that the royal precincts had a circuit of 20 *li* agrees with that of the present city-site bounded by the fortifications. The rampart varies considerably in height, the parts on the longer curve of the crescent on the west being generally higher than those on the shorter in the east, where the existence of the river obviously rendered a great height superfluous. The top of the rampart is everywhere strewn with bricks of a large size, evidently the remnants of the crowning parapets and battlements. In the rampart there are many openings giving access to the interior, some representing the old city-gates and the others being merely gaps or depressions. The former are distinguished by high flanking bastions. Four of these openings viz., Imlī Darwāza, Rājgarh Darwāza, Nausahrā Darwāza and Kānd Bhāri Darwāza, situated respectively at the south-west, north-west, north-east and south-east corners of the city-wall, may possibly represent real gates of the ancient city, their present names being due to local usage. All the entrances are more or less designed and laid out on the same lines. To give an idea of their structure it would suffice to describe one of them, viz. the Imlī Darwāza, which is within easy reach of the Sobhnāth temple, by which the road passes. This gate, about 26 ft. wide, is a passage into the city running in an easterly direction and is flanked on the north and south by two high bastions each about 45 ft. high. On the top of these are remains of brick platforms, which probably mark watch-towers. The bastions have flanking walls. In front of the gate are ruins of what may be supposed to be a guard-room, in which were discovered about five hundred inscribed clay sealings. The Rājgarh Darwāza on the north-west has the highest extant bastions, rising to a height of about 65 ft.

Temple of Sobhnāth.—As one enters the precincts of the western part of the city from Jetavana, the building that comes to view is the temple of Sobhnāth set on a high mound. The spot is hallowed as the birth-place of Sambhavanātha, the third Jaina Tīrthaṅkara. The domed edifice of *lakhauri* bricks which crowns the western part of the structure is, however, a late superimposition of the late medieval period and evidently entombs a Muslim celebrity. Below this structure are the remains of the Jaina temple, the ruins of which consist of a mass of structures of different periods and of uncertain lay-out. The eastern portion consists of a rectangular concrete-paved courtyard measuring 59 ft. from east to west and 49 ft. from north to south. It is enclosed by a brick wall containing small carved bricks of a type found in medieval brick temples. The interior face of the wall is provided with a series of niches intended for the reception of statues, of which a large number were actually found in the courtyard at the time of clearance. There are remains of two rectangular rooms on the north-west and south-west corners of the enclosure, and they are also paved with concrete as the courtyard. The north-western room yielded an image of Rishabhadeva the first Jaina Tīrthaṅkara (pl. III). The courtyard is entered from the east by a flight of steps, the lower landing of which rests on another platform forming the floor of another front courtyard.

Pakkī Kuṭī.—From the Sobhnāth temple the road leads to Pakkī Kuṭī, which is one of the two largest mounds inside the city-area, the other being Kachchī Kuṭī. The modern name Pakkī Kuṭī is supposed to be derived from the fact that a Muslim mendicant had once made the mound his residence, though its ancient character is no way in doubt. Cunningham proposed to

identify it with the remains of the *stūpa* of Aṅgulimāla seen by the Chinese pilgrims. Hoey, however, adduced reasons for regarding it as the ruins of the 'hall of the law', which king Prasenañjit is stated to have built for Buddha. But the general lay-out, the central curved wall, which is its most interesting feature, and the total absence of any provision for doors and windows would point to its being nothing else than a *stūpa*. The adjuncts to the central curved wall on all sides form a curious medley of irregular brick walls built at right angles to each other and with no openings, so that they evidently formed the framework meant to be filled in with earth to make the structure solid. Hoey cut a tunnel through the whole mound at the bottom to serve as a drain helping to preserve the monument. The arches in the walls a little above surface are his device to prop up each wall that he cut through. No datable finds of any value were recovered in the ruins.

Kachchī Kuṭī.—This mound of ruins, situated a few yards to the south-east of Pakkī Kuṭī, is the most imposing monument in this area. It owes its modern name to a renovation in *kachcha* brick made to the topmost shrine by a *sādhu* who lived there. The ruins present structural remains of different periods, of which the earliest is assignable to the Kushan period and the latest to about the twelfth century. Owing to the different strata comprising them the buildings present a very complicated structure. A grand plinth, measuring 105 ft. from east to west and 72 ft. from north to south and approached from the west by a flight of steps 45 ft. long and 14 ft. wide with a curved outline at the lower end, presents the most prominent view. It rests for the major portion on an earlier square plinth of about 5 ft. height, which is all that remains of what

might have been a fairly imposing edifice of the Kushan period. Underneath the plinth, at its north-west corner, are the basements of two circular *stūpas*, which furnish the only evidence of a Buddhist structure at the site, a fact which may be quoted in support of their identity with the ruins of the *stūpa* of Sudatta mentioned by the Chinese pilgrims. Before the grand plinth was erected on the remains of the earlier one, the latter itself seems to have served as the basement of a typical Gupta shrine, the walls of which, containing decorations of moulded bricks and cornices supported by pilasters alternating with square panels meant for the reception of terracotta plaques, can be seen. A large collection of such plaques was unearthed here, and some of them show in high relief scenes from the *Rāmāyaṇa* (pl. iv). They confirm the supposition that the edifice of the Gupta period which stood here was a Brahmanical temple.

From Kachchī Kuṭī there are pathways leading to the city-gates, Nausahrā Darwāza and Kānd Bhāri Darwāza.

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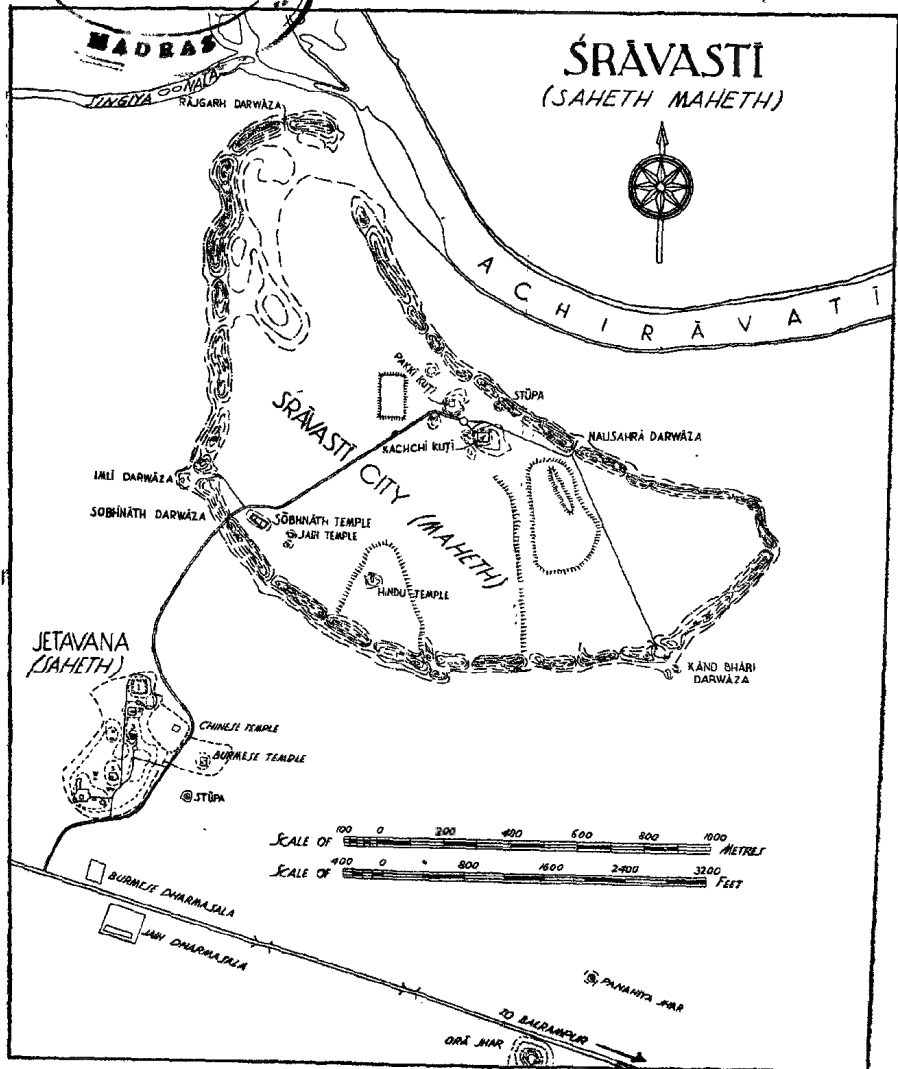
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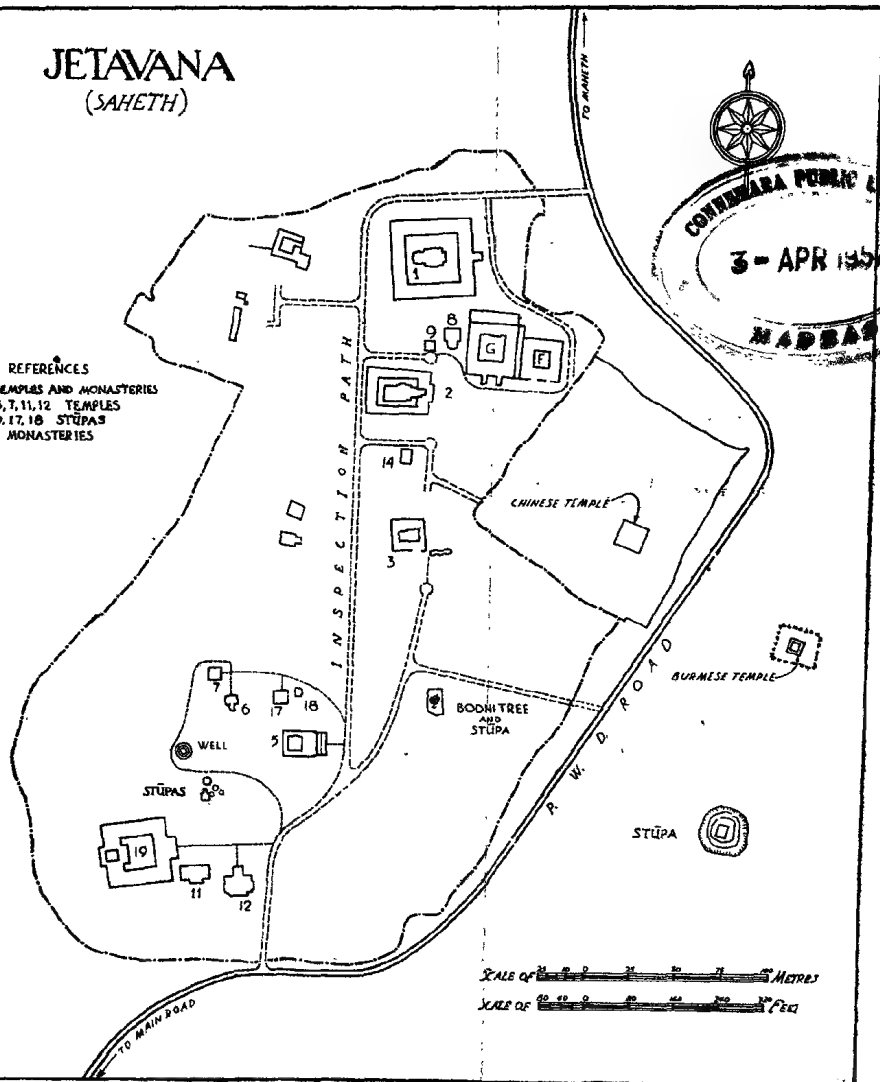
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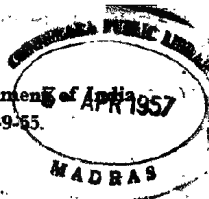
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